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exegesis. The paraphrases, in which the book abounds, are well done. It is plain that the book was preached before it was printed. And the interpretation has the merits of a happy homiletical commentary. The author only once forgets his purpose—in the notes. In the first place, notes to a purely homiletical commentary are nearly as little to be desired as notes to a good sermon. And, in the second place, these notes are very miscellaneous in their character and loose in their construction.

A practical commentary is not to be judged by strict exegetical standards. Yet, after allowance has been made for the needs and methods of effective homiletical interpretation, the author cannot be pardoned for a certain slashing way he has. It is essential that the Bible should be made contemporary with modern readers. But it is equally essential that the modern reader should catch something of the spirit of modern methods. There is no excuse or forgiveness for interpretation that speaks thus: "From time to time St. Paul actually calls Christ God, as in the epistle to the Romans (9 : 5), and probably in the epistle to Titus (2 : 13)." These are the only cases to be found, and both of them have a large amount of exegetical authority against the interpretation which Gore takes. But the author, with his "from time to time" and "as," speaks as if Paul every now and then called Christ God. This is patristic exegesis, and not the only example the book affords.

HENRY S. NASH.

CAMBRIDGE DIVINITY SCHOOL,  
Cambridge, Mass.

JOHANNEISCHE STUDIEN. VON WILHELM A. KARL. I. *Der erste Johannesbrief*. Freiburg i. B.: J. C. B. Mohr, 1898. Pp. vii + 104, 8vo. M. 2.40.

In form, this little work is a minute study of St. John's first epistle. Eighty pages are devoted to an exposition, verse by verse; this is followed by sixteen pages containing an analysis and a translation, interspersed with explanatory words and phrases, making a very clear paraphrase of the epistle; finally eight pages are devoted to a "Systematic Abridgment of the Contents of the Epistle." Although the study is thus minute and full, the writer disclaims the idea of presenting a complete commentary. "My purpose is," he says, "in brief to give a modest proposal of an essentially new method of exposition of this hitherto truly obscure epistle. . . . I know very well that my own exegesis bears, in many points, only a hypothetical character. But

without hypotheses we shall gain nothing at all." He finds as the underlying thought of the epistle that which, in an earlier work to which he regards this as supplemental, he has shown to be the central thought of St. Paul's writings—the real indwelling of Christ in the Christian, producing ethical perfection and faith in the Messiah, as well as ecstatic manifestations, and assuring to the Christian eternal life. He holds that the date of this epistle (as well as of the fourth gospel) is not far from that of Paul's principal epistles; and, consequently, that the false teachers who "deny that Jesus is the Christ" are not Cerinthians of the close of the century, but unbelieving Jews who deny the Messiahship of Jesus. He finds throughout references to a previous letter which had been misunderstood, not only in 2:13, 14, but also in 2:21, 26, and other places. The Jewish opponents are inspired by demons; but the Christians by the divine Spirit, with his host of spirits (*Geisterheer*, 4:2). The Holy Spirit is distinct from Christ, and is the means through which Christ works, not indeed moral results, but "ecstatic"—visions, knowledge, faith, assurance. Yet the proof of the divine indwelling is brotherly love, which is the keeping of the commandments, or ethical righteousness.

Pfarrer Karl's exposition is thoroughly independent, and therefore, perhaps, necessarily off from the beaten track, and sometimes strained; but it is honest, reverent, and suggestive.

J. H. BARBOUR.

BERKELEY DIVINITY SCHOOL,  
Middletown, Conn.

DER BRIEF DES JUDAS, exegetisch-praktisch behandelt. Von DR. GEORG WANDEL. Leipzig: A. Deichert'sche Verlagsbuchh. Nachf. (Georg Böhme), 1898. Pp. iv + 94. M. 1.40.

AFTER the larger efforts of Spitta and Kühl, this brochure of Wandel's seems small in the amount of material contained and not very weighty in the scholarship displayed; yet it shows an extensive acquaintance with the literature that has gathered around the epistle, and does not fail in evidence of a careful consideration of the critical and exegetical positions which this literature presents. The writer's plan is to make more of the exegesis than of the criticism, and his purpose in the exegesis is to serve the practical theologian, as well as the scientific exegete—a somewhat difficult purpose with such an epistle as Jude's, and one which, we are prepared to find, has not been very largely brought to realization.